

Miscellaneous.

DRUMMOND'S "NATURAL LAW IN THE SPIRITUAL WORLD."

BY REV. L. WHITE.

I have read this book with pleasure and profit. Prof. Drummond wins my confidence that he is a true disciple. It is not perfectly, yet in an unusual degree he has kept himself free from the vices of teachers common alike in the departments of science and religion. There is no trace in his book of brainish conceit in the putting of his new and bright thoughts. Nor is it clear that he has ever yielded, if he was ever tempted, to intellectual cowardice. He has come to the inspired Word and the volume of nature as a diligent, candid, reverent pupil in search for truth, and he has his reward. He has not tried to harmonize the two Books of God, but he has found them in wonderful harmony. Perhaps no single illustration of the analogies that link the natural and spiritual worlds is an original discovery of Prof. Drummond; but, so far as I know, this broad generalization of the identity of law in both worlds is his; and it seems to me that this main proposition of his book as announced in his title—“Natural Law in the Spiritual World”—is sustained.

The author has shown with reasonable clearness that the same laws of life, growth, decay and death rule in the spiritual as in the natural world. He finds in the Bible, especially in the teaching of Christ and the apostles, a clear and uniform recognition of the laws of life as revealed in the new science of biology. Science has proved as conclusively as science can prove anything, that between the organic and inorganic worlds lies an impassable gulf. There is no such thing as spontaneous generation. Science finds no evidence of life except as derived from life. Yet organic nature is closely related to inorganic. It is differentiated from the inorganic by the presence of an agency which we call life. Life has taken possession of nature and has organized portions of it into life-forms, vegetable and animal, of which the natural man is the highest. But man has by the birth of the flesh no element of a spiritual life. As the miracle of the introduction of a life principle alone could bridge the chasm from the inorganic to the organic world, so by the birth of the natural man into a new life alone can he begin to live spiritually.

I had learned, permit me to say, a dozen years ago, from the words of the great Teacher—“Marvel not that I said unto thee, ye must be born again;” “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;” that the new birth is not a strange thing, nor a mere expedient for the restoration of the fallen, but that it is a necessity in the original divine order of spiritual development. The words of the Master to Nicodemus,

has seemed to me, may be accepted as a scientific statement of the necessity of the new birth from above. In the nature of the case, no germ of a spiritual life can be inherited by the birth of the flesh. That alone is spirit which is born of the Spirit—born of God. This Christ-doctrine of the new birth finds full recognition in Prof. Drummond's pages, and I know not where else it can be found in literature outside of the New Testament.

Prof. Drummond is aware that he has opened the way and let in the light, rather than spoken the last word upon the questions which come into view along the line of his investigations. He has done the Christian world inestimable service.

I take the liberty to point out what seem to me to be two shortcomings of this very instructive book, which I hope all my friends will read.

I can but regard Prof. Drummond's estimate of morality as distinguished from religion, as too low. If I understand him, in his view moral character at its best—the best possible before the new birth—is but the natural product of culture on the plane of an animal life, and has, therefore, in itself no permanent value. Of merely natural goodness—the one, two or five talents given as part of the outfit of probation—this is doubtless true. But there is a morality which is real, and is as precious in the eye of Heaven as religion itself. Such is the morality of those who find welcome and approval at the judgment on the ground—“Inasmuch as ye did it [fed the hungry, gave the cup of water to the thirsty] to one of the least of these My brethren, ye did it unto Me.”

This higher morality, moreover, I understand to be the free response of the loyal soul to the call of God in the conscience. There are voices of the Spirit in the soul of man antecedent to the new birth. Even in the natural world the conscious life entered upon at birth is always preceded by an antecedent unconscious life. So, doubtless, the Spirit, at least in Christian homes, begins its work in half-conscious childhood. Later the Spirit comes to wake the soul to a consciousness of its spiritual needs. Even in the absence of directly Christianizing agencies, to all who are held accountable the Spirit comes in the conscience with calls to duty and help in its performance, and to the upright soul with the voice of approval. Distinct from all these, and higher than all, is the birth of the soul into conscious child-relationship to God. Have we not in these ante-birth (antecedent to the new birth) agencies of the Spirit an illustration of the continuity of natural law in the spiritual world which the author has shown to exist?

The other shortcoming which I think I detect in this book, is closely related to the first. I do not find in it what seems to me an adequate recognition of the part the man himself has in connection with his new birth and the perfecting of his character. With the measure of his outfit by birth inheritance of natural goodness the man has

nothing to do; but in determining whether he shall improve or misimprove the talents entrusted to him, and deserve the Divine approval or condemnation, he has everything to do. I do not forget the author's strong putting of the perils of neglect, in his interesting articles on “Semi-Parasitism” and “Parasitism.” But to all he says there, any Christian necessitarian is quick to assent. I have no negative to put upon his fine illustrations of the dependence of man upon Christ as the Alpha and Omega of his salvation from his birth into spiritual life through all the successive changes from one glory of character to another up to his final perfection in Christ. But everywhere it is the Lord's side rather than the man's side of the great change which stands out in unmistakable clearness. I do not conclude that Prof. Drummond is an avowed predestinarian theologian and necessitarian in philosophy. Probably he is not. He has not taught us that every man is what inhered tendencies and environing influences not in his control make him; but neither has he taught us in unmistakable terms that the Spirit calls every man who is held accountable, to an absolute freedom to make his own choice—a freedom the decisions of which cannot be forecast with probability from ancestral and environing conditions. I am not ready to conclude that he is content to be agnostic upon the question of freedom; but if he is vague on this basis question of life, doubtless he is with the majority.

Does any reader object that law, not freedom, is Prof. Drummond's subject? The answer is ready. Freedom is itself the higher law of life. There is no freedom but in obedience to law and under limitations of law. The merely animal man, like all the inferior animals, is free within narrow limits to act out his natural inclination—to take the choice he did not make. On this lower plane of life choice and inclination are the same. The man called of God in the conscience, though not yet born of God, is free to make his own choice between inclination and duty. The man born of God into a spiritual life has attained in a measure to the freedom of love for God and delight in pleasing Him. The crowned sons of God, their probation having been well improved, completely transformed into the likeness of Christ, have reached the highest conceivable freedom—freedom from the weakness that can be tempted to sin—the freedom of supreme love for God, in which the will is again identical with the inclination, and the all-embracing law of love has become forever the natural law of their being. Have we not just here the crowning illustration of natural law in the spiritual world?

Hubbardston, Mass.

The Conferences.

N. SOUTHERN CONFERENCE.

NEW BEDFORD DISTRICT.

The *Memorial Church, Plymouth*, continues to be blessed with the conversion of souls under the pastorate of Rev. George H. Bates. Sixteen have been recently baptized; the three methods of sprinkling, pouring and immersion being employed, doubtless to the entire satisfaction of the candidates. At the last communion service seven joined on probation and nineteen in full connection. Of these, nine were men mostly in middle life, three were accompanied with their wives, one was an intelligent convert from Roman Catholicism, four were reformed men, and one was an Episcopalian. It was a very impressive occasion, and one of great rejoicing. Persons seeking religion are frequently at the altar. Several have recently been converted at the new mission at Russell Mills, and the field is a very hopeful one. Clark Chapel is already found to be too small for the Sunday evening meetings, and the trustees are now finishing off the basement for a vestry. A new life seems to have come to Plymouth Methodism with the coming of the new church.

Oct. 2 was a day of much interest to the *First Church, Taunton*, Rev. Hopkins B. Cady, pastor. Twenty were baptized at the altar. Thirty-five have come to the church, two were recognized by letter, and fifty were received in full from probation. The great congregation was deeply moved as the entire official board followed the pastor in giving the right hand of fellowship to the probationers received into the church. The religious interest in the town is low. Rev. W. B. Eldridge was appointed to Cutler charge at the last Conference, and is doing a good work for the cause of Christ, and things look a little more encouraging. This ought to be one of the best appointments in East Maine.

One was received on probation and two into full membership at the *Brayton Church, Fall River*, Rev. Robert Clark, pastor, Oct. 2. The church edifice is now being painted, and soon a new set of lamps will adorn the audience-room. The outlook here is constantly improving.

The church at *Cottage City* is entering upon its autumnal work with more than ordinary vigor. Rev. J. F. Cooper, the pastor, was encouraged in his work by being permitted to baptize two and receive nine into full connection, and one by certificate, Sept. 25.

The New Bedford District hereby offers its hearty congratulations to Rev. Porter M. Vinton, pastor of *Centre Church, Provincetown*, upon his recent marriage to Miss Rebecca D. Sparks, a cultivated lady and an accomplished teacher of Provincetown. Rev. Messrs. W. W. Colburn and A. Gould were the officiating clergymen. It is evident that Bro. Vinton has come to stay, and we are very glad.

The *East Falmouth* church, after being closed for repairs for about six weeks, opened on Sept. 18 with a sermon by the presiding elder. The church has greatly improved. It has been painted without and newly shingled. A new carpet has been purchased, the walls and ceiling beautified, the pews and pulpit painted, and the orchestra and pulpit platform improved. A good congregation was present on the occasion of the reopening. The people have done well, and are making a way for future progress.

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PROVIDENCE DISTRICT.

Thomson Church, Pawtucket (Rev. A. Anderson, pastor), has a fine vestry, which has just been made more attractive by improvements. The spiritual work also goes on encouragingly. Sunday, Oct. 2, two were baptized, two were received on probation, and four were full members.

In Woonsocket, the pastor, Rev. J. H. Nutting, received, Sunday, Oct. 2, six into full membership. Three converts partook of the communion for the first time. In *East Blackstone*, where Bro. N. is also pastor, he received one into full membership.

Harris Avenue Church, Providence, is to have a course of lectures. Brothers Goodell, Hunt and Tuckley are in the course.

Rev. G. W. Hunt lectured on “Other Men's Shoes,” Friday, Sept. 23, and Rev. C. L. Goodell, Sept. 30, on “Hits,” in *Hill's Grove hall*. Both lectures delighted the attentive audience, and now they want to hear them preach.

The corner-stone of the *St. Paul's Church, Providence* (Rev. E. D. Hall, pastor), was laid, Monday afternoon, Oct. 3. On account of the rain, the address and other services, except the ceremony of laying the stone, were in *Temperance Hall*, where the congregation worships while the church edifice is being built. Brethren Ewer, Mathcr, Talbot, Elia, Morrison, Scott, Tuckley, Westwood, Stetson, and Blake of the Congregational Church, took part in the services. Bro. Tuckley delivered a very able and interesting address, taking for his subject the capture of the ark by the Philistines and the death of Eli. Bro. Scott attended to the raising of the money, which he also did at the reopening of the former church building, which was soon after entirely destroyed by fire. His success then probably led to his selection at this time. In about a half hour, pledges amounting, with the collection, to \$1,300 were taken. This brings the people to within about \$700 of their condition before the fire that consumed their former house. This building is on a new lot, much better for situation than the old one. The members are perfectly united, and although they are carrying a heavy burden, they are cheerful and hopeful, and expect the glory of God to be revealed in the new house, which they hope to dedicate in December.

Two other Methodist churches are going up in *Providence*—Asbury Memorial and the Swedish.

CONCORD DISTRICT.

Very interesting revival services have been held in *Manchester*, conducted by Evangelist Sayford. The Hanover St. Congregational, First Baptist, and St. Paul's Methodist Episcopal Churches have joined in the services. The congregations attending have been very large, and a good interest has been awakened.

Several were received at the last communion at *St. Paul's, Manchester*, and others will follow as the result of the evangelistic meetings recently held there.

There seems to be a period of quiet among the churches, if we may judge by the scarcity of news that comes to the correspondent. The papers of the State have had so much to say of the railroad matters before the legislature, that religious items seem to be for the time forgotten. We know the preachers are steadily at work, and good news will be heard all along the line soon.

B.

EAST MAINE CONFERENCE.

BUCKSPORT DISTRICT.

Cutter.—Last week we had the privilege of spending a few days in this beautiful village by the sea. It is already becoming a favorable and attractive place for summer resort. A large hotel was built here last spring and opened the 4th of July, which was well patronized through the hot season. The religious interest in the town is low. Rev. W. B. Eldridge was appointed to Cutler charge at the last Conference, and is doing a good work for the cause of Christ, and things look a little more encouraging. This ought to be one of the best appointments in East Maine.

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The Methodist church at *Hope Valley* (Rev. W. D. Woodward, pastor), has a new bell, the gift of the Masonic Fraternity. It is a beautiful E-flat from the foundry of F. Fuller, Providence, weighing four hundred pounds. A stele is to be added to the building, imprinting greatly its appearance.

Sunday, Oct. 2, was a day of great rejoicing at *Trinity Church, Providence*. Rev. C. L. Goodell, the pastor, baptized four by immersion and twenty by sprinkling. Five were received on probation, two were recognized by letter, and fifty were received in full from probation.

The great congregation was deeply moved as the entire official board followed the pastor in giving the right hand of fellowship to the probationers received into the church. The religious interest in the town is low. Rev. W. B. Eldridge was appointed to Cutler charge at the last Conference, and is doing a good work for the cause of Christ, and things look a little more encouraging. This ought to be one of the best appointments in East Maine.

At *East Machias* we spent a few hours, and learned that the church in all of its interests is advancing under the skillful leadership of the popular pastor, Rev. C. H. Fuller.

At *Machias* we found things booming. The new pastor, Rev. E. H. Boynton, has electrified the people with the idea of having a new church edifice, which they have very much needed for several years. The congregation and Sabbath-school in this village have outgrown the seating capacity of the church (which, by the way, is not a common thing in Eastern Maine), so the church and people have set out in earnest to build a church edifice of sufficient seating capacity to accommodate all who may desire to worship with them. The pastor is also anticipating the growth and future wants of the place, and will build accordingly. The house is to be free-seated, and its motto, “Welcome to all.” About \$2,000 are already secured. The society was never in better working order.

At *Columbia Falls* and *Addison* charge light seems to be breaking. Four persons were baptized at *Addison* last Sabbath, and a class organized in the village, where we have never had a class or preaching before. Capt. V. L. Plummer was appointed leader, and a class-meeting will be held weekly. The pastor, Rev. D. Smith, is doing his work in his characteristic way, looking after the interests of the church property and the salvation of souls.

At *Hollis Centre*, though faint, is yet persisting. Brother J. Cobb, a veteran of eighty years, yet in appearance not over sixty, is faithful in attendance to duty, and shows himself a Methodist that needeth not to be ashamed, and a preacher whose gospel example as well as advice the people of his charge may safely follow. He is finding some cases among much spiritual desolation, and his declining years are cheered in knowing that the seed he is sowing is not lost. The quarterly meeting was a time of refreshing, and as the children of God gathered to commemorate the dying love of the Saviour in the sacrament of the Lord's Supper, each one felt the presence through the token, and the love through the emblems of the death.

W. S. J.

NEW HAMPSHIRE CONFERENCE.

CLAREMONT DISTRICT.

Two members were added to the church at *Contoocook*, Sept. 18.

Two persons were baptized and four received into the church at *Chestfield*, Sept. 25.

The church at *Brayton* is paying as it goes. Pastor and presiding elder are a little overpaid up to date.

The good work at *Alexandria* still goes on. Four candidates were baptized at *Hudson*, Oct. 2, by Rev. J. H. Haines, of Nashua. Geo. A. Scott is pastor—not Ellul, as some of the papers have.

Rev. Samuel Fox, of *Pocasset*, is the

expected some fifteen mem-

bers may be added to the church at *Marlboro* as fruits of a midsummer revival.

Extra meetings are being held at *Fitzwilliam* and *Hillsboro Bridge*.

E. H. Thrasher has enjoyed great prosperity in his work at *Brookline*. Congregations are large, and social meetings very interesting.

The little band of devout Methodists at *New Ipswich* have not lost heart, but are holding the fort for Christ.

Wilmet Camp-meeting.—Under the shadow of Kearsarge Mountain nestles the Wilmot grove—a charming spot to the lover of nature; an Eden, indeed, to the child of grace. Rev. Hugh Montgomery, with characteristic wisdom, chose wisely when in 1869 he selected these grounds. All the good accomplished during these years will not be known until “the books are opened.” Certainly earth has been made brighter and richer.

The meeting this year was pronounced one of the best. The following themes were presented in the order named: “God's Love;” “Freedom from Sin;” “Christ the Great Teacher;” “Waiting to be Gracious;” “Knowing Predicated upon Doing the Will of God;” “Believe and be Saved;” “Why will ye Die?” “Watch;” “Justification by Faith;” “The Aim of the Prize;” “Graceless Grace;” “Seek God.”

The following brethren preached: Robins Clark, Smith, Tisdale, Frost, Knott, Marble, Taggart, Wolcott, Blackman, Trussell, S. G. Kellogg presided at the love-feast. G. C. Noyes and T. R. Smith rendered grand service at the altar. The power of God was wonderfully felt in all the meetings. It was a great week for Wilmot. To God be all the glory!

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Cutter.—Last week we had the privilege of spending a few days in this beautiful village by the sea. It

The Sunday School.

FOURTH QUARTER. LESSON V.

Sunday, October 30.
Matt. 9: 35-38; 10: 1-8

By REV. W. O. HOLWAY, U. S. N.

SEE HARVEST AND THE LABORERS.

A Preliminary.

A GOLDEN TEXT: "Freely ye have received, freely give." (Matt. 10: 8.)

DATE: A. D. 20, in the early winter.

PLACE: Galilee.

PARALLEL NARRATIVES: Mark 6: 7; Luke 5: 1-12.

HOME READINGS.

Today. The need and the call, Matthew 9: 35-38; 10: 1-8.

Tuesday. The ruler's commission, Matthew 9: 24.

Wednesday. The call of Paul, Acts 9: 1-18.

Thursday. The wheat and tares, Matthew 13: 24-30; 36-43.

Friday. The spiritual harvest, Joel 3: 9-21.

Saturday. The laborer's spirit, 1 Cor. 9: 18-27.

Sunday. The vision of harvest, Rev. 14: 12-20.

II. Introductory.

It was after His second rejection at length that our Lord, attended by His disciples, entered upon one of His missionary circuits through the towns and cities of populous Galilee. His labors as Teacher, Preacher, Healer, though incessant, seemed to His mind finally inadequate as He studied the numbers and spiritual destitution of the people. His compassion was moved by the bitterness with which the multitudes followed Him everywhere. They seemed nearly neglected, and resembled, in His flock of sheep, sheepless, scattered, torn by ravenous wolves; and His single voice, calling them to the fold and the Good Shepherd, could not be a small part of them. Great was the harvest, but few the laborers. He took His disciples into His confidence, and bade them pray "the harvest of the harvest" to thrust forth others into these whitening fields.

Their prayer was a part of their personal preparation for the work; for they were so qualified as they, after growing so closely their Master's steps and drinking in His teachings. The Evangelist takes occasion to enumerate the—read the roll-call—before they are sent forth on their first and difficult mission. He tells us, too, of their labors—the Christly authority conferred upon them to exercise demons to heal every species of sickness or disease. Their field was limited to the Gentiles, and the Gentiles were to be visited. "The sheep of the house of Israel" were to engage their entire attention and sympathy. The burden of the instruction given to them, according to Mark, was not to fear to meet them, according to the Apostle, "the sons of the church." They were to go forth as they were; taking nothing for their journey; reckless of raiment or money; finding a temporary home wherever a "son of peace" would receive them, and shaking off the dust of their feet, when rejected, as a man testimony that they "cleared themselves of all responsibility for that which should fall more heavily on the willful and final haters of the Lamb than on the darkest places of a dungeon in which the light had never, but feebly, shone." And the Gentiles went out, two by two, and sought repentance, and healed the multitudes among them with oil, and cast out many devils.

III. Expository.

Jesus went about—inerating throughout the United States, with its cities, towns, and cities and towns. The cities and the towns. All the cities and the towns.

— Abbott distinguishes between the city village; the latter was an unwalled collection of houses or mud; while the city was bounded by walls and governed by a council of elders.

The volume also describes the cities and towns of the Territories and the cities and towns. Price, \$3 postpaid.

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bott: "So in a sense we may say that no one is competent to preach, either publicly or privately, the Gospel to others, who is not impelled thereto by the strong power of the Holy Spirit."

1. When He had called . . . twelve disciples—not their formal call to discipleship; rather their call to a mission. They had been disciples sufficiently long for them to go forth as apostles. Says Abbott: "Two reasons appear to have led to this commissioning of the twelve. First, the growing eagerness of the people to hear the news of the kingdom could not be satisfied by one preacher; second, the growing opposition of the Pharisees made apparent the necessity of not only appointing but training men to preach Christ's Gospel when He should be slain. This commission was, however, for a purely temporary service." Gave them power (R. V., "authority").—They were to carry, in these endowments to perform Christ's works, the credentials of the truth of their teachings and of their apostolic commission.

The number twelve (3 & 4) has been considered a symbol of the Trinity (3) indwelling in the world (4). It had reference to the twelve tribes of Israel, which the apostles represented as the twelve patriarchs of the new Israel. This election was the first and (besides the institution of the sacraments) the only act of Christ which looked to the organization of a visible church (Schoff).

2. Now the names—Four pairs of the apostles are given to us, one by each of the synoptists, and one in the Book of Acts. Apostles.—The word occurs in this Gospel only here. The literal meaning is "sent forth," or "envoys," "legates," "messengers." The title was not restricted to the twelve; for Matthew was added to the number, and Paul was "called to be an apostle." James, the Lord's brother, and Barnabas were also spoken of as apostles. The first, Simon, who is called Peter.

The evangelist does not speak of the *second*, the *third*, etc., only of the *first*. Peter stands first in all the lists. Not that he was the superior of any rank or authority—he was first among equals; "there was no hierarchy in the order." "Simon," or "Simeon," is Hebrew for "hearing"; "Peter" is Greek for "stone." Andrew his brother—Andrew means "manly." He brought Peter to Christ (John 1: 40-42). But little is known of him. Tradition makes him a preacher in Scythia, Greece and Asia Minor, after the Gospel history; he was a man of great ability and eloquence. In all probability they would have been drawn into disputes on the religious differences between Samaritans and Jews, in which, of course, they would have lost their temper; but instead of seeking the same of the other, a preacher who has a high reputation. His delivery is most impressive, and his discourses are both scholarly and eloquent.

— Three more Protestants have been added to the victims of Romish hate in Mexico. Rev. Abraham Gomez, Rev. Cipriano Gomez, and Rev. Felipe Zaragoza were assassinated Aug. 7 in a little town called Ahuacatlan, in the sierras of the State of Guerrero. On learning of the fate of these martyrs in this fanatical State, a number of students in the Presbyterian Seminary in the city of Mexico volunteered for appointment in that district.

— There seems to be no diminution of the terrible suffering from famine in Asia Minor, and the American Board missionaries have the names of 1,500 families on their list to whom rations of bread are given. The only subsistence for large numbers of people and children is refectory soup, containing beans and small fruits.

— The first and only Methodist Episcopal Church for our Welsh brethren was dedicated Sept. 11, at Utica, N. Y.

— Miss Mary S. Wiley, youngest daughter of the late Bishop Wiley, died at Utica, Sept. 22.

— Dr. Jacob Hunt, a member of the Methodist Episcopal Church at Utica, N. Y., has donated \$3,000 to the Missionary Society in memory of his deceased wife, Mrs. Harriet N. Hunt.

— Mr. Calvin Gobin, of Terre Haute, Ind., and the American Board Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, and unarranged project that was ever undertaken by a nation." It has been months since Sir Rivers Thompson, Lieutenant-Governor of Bengal, said, "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

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— The General Executive meeting of the Woman's Foreign Missionary Society will be held at Lincoln, Nebraska, Oct. 20, and will probably continue a week. Misses Thoburn, Cushman and Mansell and other returned missionaries will be present.

— Dr. C. S. Long, for several years a missionary in Japan, has been reappointed to Japan, and expects to sail early in November from Vancouver, British Columbia. Rev. D. N. McInturff has been appointed, and will go out with him.

— Bishop Ninde was too ill to attend the Geneva Conference, and it was presided over by Bishop F. O. Bishop Ninde is at Clifton Springs, N. Y., under treatment.

— Rev. Dr. W. R. Goodwin, of the Illinois Conference, has taken a supernumerary relation, and will go at once to Los Angeles, California, and spend the winter in the interest of prohibition. His most touching expression of gratitude are the words of the late Mrs. Thompson, who said: "I have ministered to those poor souls in their extremity. Contributions will be forwarded by Langdon S. Ward, 1 Somerset St., Greenwich."

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— The Methodist Recorder thus opens an editorial on the late Dr. Curry: "A granite boulder has been dislodged from its high perch on the mountain-side, and now rests in the valley. A soul, known far and wide through the United States, and wherever known, has risen to that high position, and is destined to stand there for ever, to enter lives and abides forever. One who is not the strongest in the Methodist Episcopal Church, fell little short of that distinction, has been called to the service of the higher temple."

— Mr. R. Heath Mills has been appointed director of the musical arrangements in connection with the West London Mission. There are to be no fewer than three bands. For evangelistic services at St. James' Hall and for Sunday evening, the concert orchestra band will be used, and the brass and drums will be used. The organ will be used. Dr. Price Hughes appeals to those who can play any kind of musical instrument to offer their services. "We want volunteers, earnest Christian men," he says, "who will help us to employ the mighty attraction of music to bring the people within sound of the Gospel."

— Three ladies have been elected lay delegates to the General Conference, and six have been elected reserve delegates. The delegates are Mrs. Angie F. Newman, of the Nebraska Conference; Miss Frances E. Ward, of the Rock River Conference; and Mrs. William Vankirk, of the Pittsburgh Conference.

— The choice of the traitor remains a part of great mystery concerning God's sovereignty and man's free choice. From the fact that he was the treasurer, it has been inferred that he had special administrative authority which might have been of great service to the apostolic church. Each of the twelve was a peculiar gift. They were by no means ignorant or dull. They had fair natural abilities, a teachable disposition, and the common religious education, some had been educated in the schools of the apostles. Paul and John were men of genius, especially the latter, as His Gospel abundantly proves; John possessed a house in Jerusalem, and was connected with the church of the Acts.

— He dispenses the truth as freely and to all. His sympathies are not restricted to any class or condition of men, but are with interest the whole family of mankind. He mingles freely with all, is accessible and prone to all. His sympathies are not restricted to any class or condition of men, but are with interest the whole family of mankind.

— He is a narrative poet at least, and Howard Pyle furnishes a rather heavy show of the form of a fable. — "The Harvest of the Gentiles." — The harvest truly is plenteous. — He had used the same similitude among the Samaritans, and he spoke of the sower and the tares, and the same figure was afterward used in the two parables of the Sower and the Tares, and reappeared in the visions of the Apocalypse. (Rev. 14: 14-19.) The meaning is, "The people were ready for the Gospel. Tares were plenty of suitable laborers, and multitudes of souls would be gathered and safely gathered. — Freely ye have received, freely give." — That is, don't traffic in them. They cost you nothing, but if you are not speedily got, the precious grain will be lost forever."

— Pray ye — be ye blessed. — The word is an old one. The Lord of the harvest — "My Father is the husbandman" (John 15: 1). Send back laborers. — The verb in the original expression; it is used in Mark 1: 12. "The wind driveth them into the wilderness." Says Ab-

Luke 6: 14; and Acts 1: 13. They differ in the following particulars: Luke in the Book of Acts does not insert the name of Judas Iscariot, who was then dead; both in his Gospel and in Acts he entitles the Simon who is here and in Mark called the Canaanite, Simon Zelotes; Mark calls him Thaddeus; Luke and Acts Judas of James; that is, either son or brother of James; and this is done by Christ. James and Judas were both by Christ Boanerges, that is, the sons of thunder.

— The executive committee of the Evangelical Alliance of the United States met in Washington, D. C., to arrange for the meeting to be held there in December next. The Mount Vernon Place Methodist Church was selected for a preliminary meeting, to be held in October, and the Congregational Church for the general meeting in December. Two thousand delegates are expected to be present.

— The death of Mrs. Howland, the oldest missionary in the home branch of the American Board, is announced. Her life was consecrated to mission work, and for many years a son and daughter have been associated with her. Another son is a missionary to Mexico.

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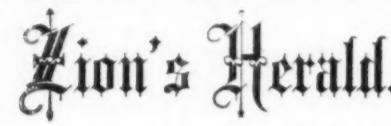
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WEDNESDAY, OCT. 19, 1887.

WORLDLY WISDOM IN SPIRITUAL AFFAIRS.

It was from the lips of our Lord Himself that the judicious counsel came to the disciples, that they should be "wise as serpents" as well as "harmless as doves." Standing outside, not uninterested, but not especially affected denominational, by the controversy growing out of the Andover modifications of Calvinism, we have had constantly the impression that the whole matter has been unnecessarily magnified and given a prestige that it has not merited, and a much wider circulation and influence than it would originally have secured had it not been for the unnecessary alarm and violent opposition of a portion of the Orthodox wing of the Congregational Church.

Diverse matters have been very judiciously — so it seems to us — mixed together. The Andover Seminary question should have been kept by itself. It is not simply a theory of probation after death upon which the present faculty of the school separates from the original creed upon which the institution was founded, and to which it was bound by as strong bands as human legislation could effect. In the early discussions this was not made the most prominent of the "progressive" views of the present professors. It was a general effort to break away from the Westminster interpretation of the doctrines of grace. In the later discussions, this opinion has been brought forward more conspicuously, and the men of Andover have been forced to take more positive and clearly defined positions. By the force and violence of the discussion on this point, from simply a speculation and a "gospel of hope," their later utterances have assumed more of the form of a well-defined theory, established by indirect Scriptures and by *a priori* reasonings; while through the secular and religious press, as connected with the controversy, they have received a world-wide heralding. As to the question of conscientious duty on the part of the Andover professors, in reference to the legalized creed of the Seminary, without regard to the orthodoxy of this theory as to probation, it seems to us to take on a very simple form. It is for each man to decide for himself before God, and for the Christian men forming the board of trustees to decide each for himself as to his duty in the premises. If he can consistently before the tribunal of his own conscience declare, and affix his name to it, that he does now sincerely hold to the intent and spirit of the predetermined creed of the institution, who shall judge his decision? And if these intelligent men, forming the super-visors of the Seminary, some of them men of the highest character, with the legal documents before them, can, before God, affirm that there is no material change in the present teachings of Andover from the form of faith to which subscriptions are required, they are only performing their duty in sustaining the institution under its present administration. We are free to say, with the limited examination we have been able to give the discussion, we could not hold the views of the honored and able men of Andover, and sign the doctrinal pledge they do, or assume the responsibilities of the trust; but we do not, for a moment, doubt their sincerity and conscientiousness in the course they have concluded to take, with the light they are able to obtain.

This is the Andover question. It

seems to us that much the larger volume has been given to the influence of these views looked upon as speculative, by the manner in which they have been considered by some of the officers of the American Board. We cannot help feeling that they have done more, acting without doubt conscientiously, but not with the wisdom of the world in spiritual things, than the Andover men, themselves, to give volume and circulation to them; and by making them so prominent in their examinations and publications, have called larger attention to them, and awakened both doubts and speculative possibilities in the minds of hundreds of young religious students who otherwise would never have been troubled with these questions. We know this has been the case in some institutions. The very fact that such extraordinary efforts have been put forth to crush out these opinions, and that such public defenses have been called out could induce a conscientious young mind to feel a reluctance to say that no lingering doubt in reference to the administration of God's government in the other world remained, or that what is esteemed the orthodox view was as clear as the consciousness of personal salvation. The manner of the personal investigation, it seems to us, has often tended to produce just such a result. A little human prudence in conducting individual examinations, a temporary forgetfulness of the Andover problem, a knowledge of a well-defined Christian experience, a simple and conscientious assurance of general harmony with the orthodox evangelical interpretation, and a clear understanding that no eccentric theory of God's government hereafter will be the subject of teaching, but that the pure Gospel of the Son of God will be preached, might be accepted rather than an iron-bound credo. The character, the experience, the consecration, the call of God, seems infinitely more important than this sharp discrimination as to doctrinal theories.

It is the hesitation here that has carried the question into the secular press. One cannot doubt that, while the American Board may have defended itself from sending out a few men with questionable views as to the probable probationary opportunities of the heathen, this heated discussion has introduced a more serious hesitation into our religious congregations, and created hundreds of speculative unbelievers in regard to future retractions, where they did not exist before. Strong articles in our periodicals, denunciatory discourses in our pulpits, will not drive back the world of doubt that is now breaking over us. It is only by powerful religious awakenings, the special gift of the Holy Spirit, that spiritual death and doubt can be cured. The Gospel itself, in connection with intelligent instruction, is the best cure for all intellectual errors as well as moral evils, as it is of itself the best apology for revealed religion. The pastor that secures a true revival of pure and undefiled religion in his church, has taken the most effectual course to remove the consequences of speculative unbiblical from his parish.

AN UNENDING CONFLICT.

Some of the returned missionaries who attended the meeting of the American Board in Springfield were disposed, at its close, to entertain a somewhat gloomy view of the spiritual condition of the missionary enterprise. They were unaccustomed to the excitement of protracted and earnest debate. They missed the services of prayer and song with which it has been the custom to intersperse the meetings of the Board. They longed for a more spiritual atmosphere, and for less of the sound of combat. But the worthy brethren mistook the situation, and they forgot that peace and harmony is not the sure and only sign of spiritual activity. As a fact, the meeting was remarkably free from the weaknesses of human temperament, and the conflict of the interests involved. Not that things were not said which might better have been left unsaid, but they were few and mostly withdrawn on the spot, or have since been explained. Had like intensity been felt at a political convention, who believes that the language would not have been immeasurably sharper? All who are familiar with Legislatures or Congress, know that scenes are of daily occurrence in such bodies compared with the most excited utterance at Springfield. The latter now nearly fills the beautiful chapel, and present, when gathered, a fine body of intelligent and earnest young men. Their robust and devout singing was full of inspiration. The Methodist pastors and resident ministers assisted in the opening devotional exercises, and in the administration of the very impressive ordinance of the Lord's Supper. President Warren gave a short opening address, referring to the significance of this annual festival, historical, social, and professional, and in a very happy manner introduced the chief speaker of the hour — Prof. William North Rice, Ph.D., of Wesleyan University. Prof. Rice spoke for three-quarters of an hour, with great skill, delivering polished, thoughtful, practical, and every way pertinent discourse for the occasion and the audience he addressed. He opened with the question to the widening landscape and more correct perspective which one has as he ascends and finally reaches a considerable elevation, which very naturally led to the illustration of the effect of increased knowledge upon generalizations in natural science and in

conflict with each other, though one mighty impulse bears everything along in the same general course. But not all currents are parallel. They clash against each other. They strive for the mastery. They bear with them whatever happens to be caught in their raging waters. They overwhelm and destroy. But they have their bounds. They are part of the fixed order of the universe. They must be endured, even their beneficence is not always, or ever seen. God has made His world in that way, and His creatures must take that world as they find it, and make the best they can of it. Their criticism and complaint avail nothing, nor do even their tears and sorrows, for the torrent has no ears for man, who is struggling in it for life, nor does it care whether he is saved or lost.

It is not in the earthly order of things that peace and quiet should reign for the enjoyment of mankind. The only rest is stagnation. Action is the eternal condition of the world-life. It is not a healthy spirit which wishes for a life without disturbance, and for the unending enjoyment of Sabbath-like rest. Work, suffering, pain, are the inevitable conditions to be endured by all men, and the only peace that can long endure is that of peace of the soul which is confident of its final destiny, no matter what storms or perils beset it here.

But the work, suffering and pain are not fruitless. They bring their result, and the world moves on through work, suffering and pain from one plane to the next and higher. Men work and die, but their lives are fruitful, if they do what they can to make their work a part of the divine plan for the establishment of truth. Most of their work is done on the plane of the physical order of things, but the conflict with the stubborn and yet tractable forces of nature is only a type of the conflict in the higher sphere of the mind and spirit. Reason, working imperfectly in man, sees truth with greater or less distinctness, and the progress of mankind is marked by a conflict between reason, entrenched in prejudice, strong in solid custom, and apparently impregnable by force of sheer numbers, and that broader, truer reason which gains a wider outlook and has a clearer insight into the divine order of the universe. The Ptolemaic system of astronomy satisfied the reason of men for ages, but the conflict with the Copernican system, after a great conflict, brought to all men a larger truth of the magnitude of creation and the sublime laws of solar and planetary motion. To the ancients, the perfect type of government was that of the autocrat whose will was law and whose pleasure decided the life or death of his subjects. But the higher truth of human liberty, working in the human heart through long generations of martyrs for freedom, by an unending conflict costing the lives of untold thousands of heroes, has brought mankind to its present stage. The most advanced nations are just beginning to see what their theory of freedom involves, while practically they are yet unable to attain it; and below them, in long succession and varying grade, are the constitutional monarchies, the absolute monarchies, the despots, the half-civilized and savage races which have yet the stages of progress to go through, which we know but too well must involve civil conflict and bloodshed. Clash, conflict, suffering, death, is the path by which the world advances, and it is the spirit of Christianity, too, which makes men brave these fearful odds and give up life itself for the establishment of liberty for the citizens and for the Christian.

In the higher realm, also, the conflict is unceasing. Though there be no march of armies, yet the truth which is partially held is always in conflict with that which is broader. The spirit which regards only self, or family, or neighborhood, is hostile to the wider regard which sweeps over the nation, or wider yet, comprises the human race in its outlook. But the broader view will win. The movement which makes for the unity of mankind is in conflict with all smaller movements, and will conquer them. So the world-wide everywhere, in the little thing or in the great, in physical things, or intellectual, or spiritual, is conflict. Rest there is none, neither in the heaven above, nor in the earth beneath. But so far as human imagination can follow the historic lines of development from the past, through the present and into the future, it can see no change where the conflict over and all is perfect peace. The conflict cannot be avoided. It is not to be provoked, for it is strong enough, at the mildest, nor are useless dangers to be run. But there is no reason to expect an atmosphere of Sabbath ease in our lives, even if we have that perfect peace which passeth knowledge within.

EDITORIAL COMMENT.

Matriculation Day was an occasion of more usual interest at the Theological Seminary on Mt. Vernon Street, last Wednesday. Quite a company of our ministers, with their wives, trustees and friends of the institution, with the resident Bishop Foster, gathered in the parlor to unite with the students in the exercises of the occasion. The latter now nearly fill the beautiful chapel, and present, when gathered, a fine body of intelligent and earnest young men. Their robust and devout singing was full of inspiration. The Methodist pastors and resident ministers assisted in the opening devotional exercises, and in the administration of the very impressive ordinance of the Lord's Supper. President Warren gave a short opening address, referring to the significance of this annual festival, historical, social, and professional, and in a very happy manner introduced the chief speaker of the hour — Prof. William North Rice, Ph.D., of Wesleyan University. Prof. Rice spoke for three-quarters of an hour, with great skill, delivering polished, thoughtful, practical, and every way pertinent discourse for the occasion and the audience he addressed. He opened with the question to the widening landscape and more correct perspective which one has as he ascends and finally reaches a considerable elevation, which very naturally led to the illustration of the effect of increased knowledge upon generalizations in natural science and in

moral and religious truth; old faiths being eclipsed by new revelations. The Professor very happily illustrated the limitations of science and philosophy in the discovery of a true theistic theory and in securing a belief in immortality, and then, in very eloquent sentences, he pointed out what we have gained in the Gospel of the Son of God. By this, truths which have seemed to be eclipsed by science have found a divine restoration. It is this that the minister is to preach. He may find aid in the study of science and philosophy, and be able to meet the difficulties of the few who send their lead them in this direction. The great body of our hearers, however, could not follow, and would not be benefited with these nicely spun theories. We have not so much, for their benefit, to defend as to preach the Gospel. We are to make evidences of Christianity in the personal experiences of our hearers. This admirable address will linger long in the memories of those who listened so earnestly to its delivery, and will give a happy, and we trust permanent, direction to the thoughts and ministry of the young brethren for whose special benefit it was uttered.

The visit of the Professor was a very great one. The two institutions are warmly related to each other; Dr. Warren, and several of the faculty and trustees of the University, as well as a large number of the resident students and alumni, being graduates of Middlebury. We can but feel a lively interest in each other's prosperity. Prof. Rice has done ample justice to our Alma Mater, and will carry back with him a grateful assurance that he has also done the sister institution an important and gracious service.

For a half century our honored predecessor in the editorial chair, still living, Dr. Daniel Wise, has kept his pen busily writing excellent and entertaining books for young people. He has been endowed with the rare gift of rendering the most earnest religious counsels peculiarly interesting to youthful readers. We know of no American writers, save, perhaps, Dr. Todd, the Abbotts, and Dr. Newton, who can be compared with him in his facility for happy and attractive illustration. The works of neither of these eminent ministers have enjoyed such an extraordinary circulation as the "Path of Life," and the "Counselors," of Dr. Wise. Two hundred thousand copies of these admirable books have been issued from the press and circulated, and they are just as interesting now to the coming generation as to their fathers and mothers. ZION'S HERALD has enjoyed no more able or versatile an editor than it found in the administration of Dr. Wise. He was eminently successful, also, as a Sunday-school secretary, but his most useful service to the church has been his long and excellent list of books for the children and youth of the denomination. His last volume is, perhaps, the best of the list, and affords a very suitable crown for the extended and instructive library of them. The Doctor is always happy in his titles. This time he sends out his "Young Knights of the Cross." The volume is written for young Christians. He shows what a true knight is, and how to secure the dignity of Christian knighthood, and then points out the wide field for knightly services and the illustration of knightly character. Every chapter is enriched with pertinent instances of the virtues, and honorable daring and sacrifices, which the author enforces. We learn from Dr. Reid that the Rankine library will soon be in the United States. It has been obtained by the establishment of a committee appointed by the trustees of the University to solicit from the Methodists of New York, and others both of Methodists and of other religious bodies, a sum to purchase the history of the Civil War, pamphlets, sermons, antiquities, etc., to enrich the library. It is hoped that at least ten thousand volumes may be added from old books in the libraries of our seminaries and theological institutions, and from the presses of the leading publishers. The Northern Christian Advocate also announces the purchase of the Rankine library for Syracuse University can no longer remain unknown. The donor is not a millionaire, but a preacher, who has placed the church, and indeed, the whole land, under obligations to her for the great gift. The vigorous efforts made by Dr. Reid for the still further enlargement of the library in America, and Wesleyan literature, and on missions, are to be commended. The reports of Syracuse to us are inspiring.

Some portions of Kansas are becoming very unwholesome places for liquor-sellers. In Wichita, a clerk of a drug store, who pleaded guilty to an indictment containing 208 counts, for selling liquor in violation of the prohibitory law, was sentenced to the county jail for seventeen years and four months, and a fine of \$20,000, with costs of prosecution. The proprietor of the establishment fled the country, and we do not wonder, with such possibilities before him. If the rum-sellers of Boston were scattered in this way, there would be an immense amount of property to let.

With the ending of a quarter, comes the new, handsome, bound copy of the *Living Age* — Vol. 59 of the 5th series; the 17th from the commencement. It is evidently a living picture of the age on its literary side. As our periodical literature has been greatly enriched in later years, employing the best pens of the hour, this magazine has grown in both interest and value. It was never brighter, fresher, or more worthy of its wide patronage.

Joseph Cook is engaged by the faculty of Drew Theological Seminary to give six lectures in that institution, beginning Oct. 29. His subjects are: "Does Death End All?" — "three lectures and "Conscience and Its Consequences," three lectures.

Rev. Dr. Bashford, who has just returned from a protracted and very interesting European trip, writes: —

"Upon landing in New York, Sept. 20, we started West, spending two days in Buffalo, and then journeying on to see our parishes in Iowa and Wisconsin. Dr. George Confer closed last night, and I have just reached Buffalo, having been appointed to Delaware Avenue. We are being favorably impressed with the people and the outlook. The Genesee Conference is the largest in our country, and the largest in the world, and is rapidly increasing.

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We must have a clear distinction in our minds when we speak of the relation of the Roman Catholic Church to the public school. It is not that its leaders are giving special attention at this time to the education of their children under their own supervision, that occasions anxiety. We do not wonder they are awake to the importance of such a denominational training. The Protestant atmosphere in our country is so pervading and so strong, that it requires positive early instruction to save their children to the church. Our public schools are entirely uncertain; they do not make either Catholics or Protestants. The Roman Church has a perfect right to conserve its own interests. We are sorry to have our schools depleted, but if the church chooses to establish parochial schools and to call away the members of its own family to such institutions, we have no occasion to denounce them. All our churches have secondary schools, although they are not made so positively sectarian and propagandizing as the Catholic institutions. But the Roman Church has a perfect right to conserve its own interests. We are sorry to have our schools depleted, but if the church chooses to establish parochial schools and to call away the members of its own family to such institutions, we have no occasion to denounce them. All our churches have secondary schools, although they are not made so positively sectarian and propagandizing as the Catholic institutions. But the Roman Church has a perfect right to conserve its own interests. We are sorry to have our schools depleted, but if the church chooses to establish parochial schools and to call away the members of its own family to such institutions, we have no occasion to denounce them. All our churches have secondary schools, although they are not made so positively sectarian and propagandizing as the Catholic institutions. 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The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

All that we say, or do, or think, whether right or wrong, is set before God; and the great preacher of Israel tells us that "God will bring every work into judgment, with every respect, whether it be good or bad."

To be a true disciple of Christ is to "follow" Him; to do as He bids us in all things. "Ye are My friends." He says, "if ye do whatsoever I command you." It is a vain thing to call ourselves Christian, if we have not a heart of obedience to Christ.

It is not becoming for a good man to shrink from the difficulties which lie in the path of him who desires to "witness a good profession." Is it not "through difficulties fearless met that we are led into wider knowledge?" And is not strength also born of contests with difficulties? Tread down thy cowardly fears, therefore, O shrinking soul! and like a true soldier of Christ face your trials, not as things to be feared, but as obstacles you are sure to overcome if you meet them in the name of the Lord of Hosts, as Judah's strapping shepherd-boy met the Philistine giant. Victory is assured to Christian courage.

Prejudice! Do we fully comprehend the import of this word? How much of it do we see in daily life! Opinions taken without good reasons, and obstinately maintained; opinions resting on feelings rather than on facts; judging others from whims and personal notions, without a good proper understanding for the decisions made. How often is prejudice illustrated in bigotry and sectarian exclusiveness; in undervaluing the labors and character of others; in placing serious hindrances in the way of Christian enterprises; in finding fault with nearly every good work, or the methods of doing it. How has it disturbed, and in many instances destroyed, the peace, comfort, and prosperity of families and churches! Banyan represents it as blind and deaf—a difficult enemy with which to contend; but it may be conquered and slain. From how many hearts has it been removed! The grace of God has done it, and, if properly sought, will remove it from every heart.

Pleasing God—what a privilege, what an unspeakable pleasure! It is a great joy to feel that we please the dear friends we love—how much more that we please Him whom we love above all other beings and objects! Oh, to please Him! What a glorious state of mind! No jarring of interests now, no contention, and the heart in complete harmony with God—His will the rule of thought and action. How pleasantly every work and duty of life move when in such a state! Temptations are easily overcome, and trials borne with patience and resignation. Life has now become a joy, and is prized as an estimable gift for doing good and blessing the world. The Apostle exhorts thus: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye should abound more and more." Are we following the exhortation of the Apostle in every act of life? Are we abounding in pleasing God more and more? If so, we have found, with all the men of grace, "glory beyond below." Let this be the great motto of life—to please God in everything.

BETTER THAN GOLD.

"Wife," he said, "come sit by me; Put your hand in mine, and lay Your dear head upon my breast, Listening to what I say."

"I have striven to lay by Something for a rainy day; But misfortunes came, and now, Everything is swept away."

"Create a wife closer still, Kill her in her cradle, and said: 'Life has sadder losses, dear.' So, I pray, how could we bear."

"Loss of love, we could not bear. Such a loss is far above death. We might lose each other, dear— Think," she said, below her breath.

"Thank God!—a smile. 'You did forget What unreckoned wealth is ours, Since we have each other yet.'"

—Good Housekeeping.

NOTES FROM ALASKA.

BY MISS CLEMENTINA BUTLER.

III.

METLAKAHTLA.

The affairs of the Metlakahtla mission have been for some time past a topic of great interest in Alaska, especially to all who are engaged in working for the elevation of the native people. To any who have not read Mr. Welcome's book on the subject, a few words of explanation may serve to show the import of the celebration at the founding of the new Metlakahtla, which took place during our stay in Alaska.

This model missionary settlement was established by Mr. William Duncan, who over thirty years ago came as a missionary from the Church Missionary Society of England, to labor among the degraded tribes of British Columbia. After working for some time at a trading post, it became his conviction that the natives could be more quickly Christianized and civilized by removing the mission work to a place where those who should start out to lead better lives might not be imperiled by the temptations that abound where intoxicating drink could be obtained; so,

gathering his few followers, he set out to found a village where no liquor should be sold, and where everything should be done according to the laws that were drawn up to govern the village life. The site of an abandoned village was chosen, and here Metlakahtla was started as a Christian settlement, open to any who wished to come, who would agree to obey the laws.

Mr. Duncan not only taught his people to read and write, but also how to work, and established industries among them, that had aided materially in producing the prosperity of the village. The number of houses increased; stores and public buildings, with a good school-house, were raised; and finally a church worth \$12,000 was built by the Metlakahtlaans, with some help from the Church Missionary Society. And more than all this, over twelve hundred souls had been gathered from savage life into a Christian community.

As Mr. Duncan is not an ordained minister, the converts were baptized by visiting clergy of the Episcopal Church. The settlement has been visited by many prominent officials, who had invariably praised the enterprise in the highest terms. While Lord Dufferin was Governor General of Canada, he visited British Columbia and promised the Metlakahtlaans that they should be protected in their land rights, and added words of approval and encouragement.

Some time ago, trouble arose between Mr. Duncan and the Church Missionary Society because of his refusal to have the sacrament of the holy communion administered to his people, on the ground that their love of liquor being so strong, even the wine might be the means of leading them back to the degradation from which they had been reclaimed. He was willing to allow them the bread, but it cannot be ascertained whether the use of unfermented wine was suggested. The leaders among his people fully agreed with him, and said that they did not desire the rite, at least for the present. Unfortunately, the Bishop who was delegated to arrange the difficulty, did not exercise good judgment, and attempted to introduce certain High Church practices that were very distasteful to Mr. Duncan, who felt that a simple form of worship would be more helpful in leading the people to the "spirit and truth" that God desires from human hearts.

Matters grew worse, and finally it was evident that a separation must come. But when the Indians wished to withdraw from the church and keep their faith as they had received it, worshipping in the church built by their own exertions, they were told that these buildings did not belong to them, but to the Church Missionary Society, or its representatives. All attempts to arrange the matter seem to have been very arbitrary. The case was carried into the civil courts, where it was decided that the buildings belonged to the Church, and that Mr. Duncan must allow such services to be held there as should be deemed proper by the authorities.

It was considered best to move the settlement to some place within the bounds of United States territory, where they might obtain titles for their land, as soon as the land laws shall be extended to Alaska Territory. The Indians are devotedly attached to their friend and leader, and nearly all decided to follow him to some spot where they might find "freedom to worship God" in the simple fashion that seems to them best. They leave \$50,000 worth of property, and will have to build their homes and fortunes over again. Mr. Duncan has collected some money to help them to start, but it will be a long time before they recover their prosperity.

Port Chester, on Annette Island, within the bounds of Alaska Territory, has been chosen as the site for the new Metlakahtla, and on Sunday, August 7, the opening services were held. The school bell that had been brought over from the old home, hung on the limb of a great tree, and was joyfully rung while the American flag was raised on an improvised flag-staff on the beach, where the exercises of inaugurating the new settlement took place. Mr. Duncan was warmly welcomed by the people, and as he addressed them, telling of the sympathy he had found during his absence in the United States, tears ran down their faces, and they took courage for the future.

Hon. N. H. R. Dawson, U. S. Commissioner of Education, then addressed the people, assuring them they should have the protection of the United States Government, and welcoming them to American soil, where they should not be disturbed in the possession of any lands upon which they might build their houses. The encouraging remarks were very grateful to the Metlakahtlaans, and they showed their appreciation of Mr. Dawson's kindness by hearty applause.

One of the leaders of the people responded most fittingly to the speech of Mr. Dawson, showing by his well-chosen words and his excellent command of English, to what noble manhood Christian education can raise this people. The service was concluded by singing in the native tongue, as well as in English, with prayer by Rev. Dr. Frazier, of Oakland, Cal., who was a passenger on the S. S. "Ancon" that called at Port Chester for the celebration.

The Christians of our country will look on with great interest at this little colony, which, giving up home and valuable property, is establishing itself in the wilderness, to work out again the village life, for the sake of freedom of conscience. The location chosen is a very beautiful one, near a fine stream of water, and favorable in many respects, although doubts are entertained as to the quantity of fish being sufficient for their needs. If this is proved to be the case, some other place will be found on the adjacent islands.

Mr. Duncan has taken out his natu-

ralization papers as an American citizen, and has been appointed justice of the peace for Metlakahtla. Gov. Swineford has welcomed him and his people to the Territory, and in company with Dr. Jackson, the Commissioner of Education for Alaska, has promised assistance and co-operation.

The outlook is very promising, and we add our good wishes to the many that follow these Christian people to their new Metlakahtla.

NAIN.

"And He came and touched the bier; and they that bare him stood still."—LUKE 7:14.

Master! and wilt Thou come to our small Nain? And Nain's lone farewell, and life's sad close?

And wilt Thou share our tears, and ease our pain?

And touch the bier on which our dead repose?

Well may the bier pause, if Thou draw near,

And the slow, mournful train entranced His eye.

And well may smiles of wondering joy appear 'Neath low-drooping lids, where tears were wont to glisten!

The genial rose that the dear check forsook, And will it bloom, and will the dial eye brighten?

And Death's cold bands, with thrilling tone,

Will Thou again unclasp, our woe lightened?

Ab! it is something, if with us Thou stand,

And the awful shadow by us linger,

Still pointing outward to the better land;

And touching, still, our dead with hallowed finger!

Then, though to-day the loved form may not rise,

Though still the long procession onward moves,

Though the tomb close, to Mary's sad surprise—

It is not Lazarus, whom the Master loveth?

They hour we wait; let hearts, all sorrow-laden,

Lay, with sweet tears, their precious ones

The widow's only son, the beauteous maiden, Shall from their slumber waken at break of day.

With mighty mirth, and trumpets of the morning,

The dwellers of mortality shall sing;

And by a brighter, homeward track returning,

Wave the green palms of life's eternal spring.

But we are comforted, since Thou hast promised

That Thou wilt speak us low, and with us

And see if I am really capable of adding to other people's happiness? I suppose the first requisite to success is really to desire to make others happy by assisting them in any way I can. Then, if I take this for a motto, I must keep a very cheerful face, no matter how I feel."

Annie stood several minutes thinking of the words and weighing the pros and cons of the new undertaking.

"I'll try it first to-day," she said aloud, at length, "and see if I will do

Shall have our tearful hospitality, With the dear life! Thou gavest and resumest.

Take to thy precious burden, grave-ward going,

O dreamimg bearers, linneing in the way!

The winter wheat in frosty furrows sowing,

Feel the impulse of some genial May.

We welcome Sorrow, when she walks with Thee;

And Death, when in his dreadless train Thou comest.

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The winter wheat in frosty furrows sowing,

Farm and Garden.

To Protect Trees from Mice.—To protect trees from the girdling of mice, clear away the earth at the base, wrap a piece of two-ply tared paper around the tree, and replace the earth. For peach trees, ordinary thick pasteboard is better, as coal tar or any of the products of petroleum is sometimes injurious.

Food for Hens.—The special foods for causing hens to lay are secret preparations, but the following is considered a good formula: Two pounds each of bone, linsseed cake, dried meat, oats and oyster shells, all finely ground, one ounce sulphur, two ounces red pepper, four ounces each of common salt and copperas, and one ounce of bread soda. Mix the whole thoroughly and allow a tablespoonful three times a week to each fowl. As the cost of these substances will be but little, quite a large quantity can be made at one time.

Storing Garden Seeds.—In storing away garden seeds, place them in woolen bags, with a piece of gun-camphor in each bag, and also dust the seeds with insect powder. These methods will protect the seeds against insects, which destroy many kinds, such as peas, beans, etc. All seeds should be kept in a dry place, and an examination of them should be made several times during the winter.

The Poultry House.—Bank up the earth all around the poultry house, so that not a place will remain for the air to get in. When this is well done and tramped down, the house is frost-proof from below. This method also drains off the water. The cold usually comes in from below and forces the warm air to the top, thus depriving the birds of the warmth they should have, which has been collected in the poultry house during the day. A few inches of earth thrown on the floor of the house, if it has an earth floor, will also cause it to be dry, and thus prevent dampness. There is nothing cheaper as a protection against cold than a few shovelfuls of earth. — *Mirror and Farmer.*

Turkeys.—The turkeys should be given full range now, as there are no crops they can harm. They will find a large portion of their food, and a large flock can be raised at a very small cost if given plenty of room.

Nuts.—After gathering the nuts, in a week or ten days after, pick them over, using only the sound ones, and destroy all wormy ones by burning them, as the destruction of the nuts will be the means of destroying insects that may damage another season.

Salt for Asparagus Beds.—Until recently the most experienced seedsmen and gardeners recommended the free use of salt on asparagus beds. Like other "theories," it has been exploded, as it has been demonstrated that while a slight application is harmless a larger quantity is injurious. The real benefit derived from the use of salt is that it kills the weeds. Salt is not regarded as a valuable plant food, soda (in soap-suds) being much better for such crops as celery and asparagus.

SELECTED RECIPES.

A Useful Hint.—A paper bag, such as sugar and tea comes in from the grocery, forms a very good mitt to protect the hand and wrist while engaged in polishing a stove.

Test for Sewer-Gas.—A very simple test to ascertain whether the air of any apartment contains sewer gas, is made by saturating unglazed paper with a solution of one ounce of pure lead acetate in half a pint of rain water; let it partially dry, then expose in the suspected air. The presence of sewer gas in any considerable quantity soon darkens or blackens the test paper.

Clean Carpets.—Sprinkle the carpet with tea leaves; sweep well, then use soap and water for the grease spots; this freshens up old carpets wonderfully. Rub the wet spots dry with a clean cloth. In sweeping carpets use wet newspapers, wring nearly dry and torn to pieces. The paper collects the dust, but does not soil the carpet, and let boil for five minutes.

Quince Jelly.—Wash and wipe dry; cut them into quarters or even smaller, do not pare or seed; slowly cook them whole in water enough to cover; when all cooked to pieces pour into a bag and strain until the juice is all through, then add a pint of sugar to a pint of juice. The secret of making jelly is not to add the sugar until the last. Then let it boil up and it is done.

The Canary's Cage.—Do not hang a canary-bird over five feet from the floor. This gives an average temperature and a purity of air. When ventilating a room, see that the bird is not in a draught. When hung out of doors have a part of the cage in the shade, so that the bird may have a retreat, if he chooses to take it, from the sun.

YOUNG MEN'S-CHRISTIAN MISSION.

MR. EDITOR: In response to your very kind offer, I give below a brief statement of the opening of the Young Men's Christian Mission. The theory of this mission has been in my mind since being at the North End mission during the winter of 1855-6. Experience convinced me that the best method of preaching the Gospel of Christ to the young men here is by a demonstration of Christian friendship; and at the same time I consecrated myself to the work of proving myself such a friend to them whenever God should open the way.

Having had some experience in Y. M. C. A. work, the methods of those associations seemed to me the best, being modified to suit the needs of this particular class of young men. So far the

Y. M. C. Mission has been to me a complete plan for nearly two years, and when on my return from a preaching tour of about a month, I found all things ready, there was but one thing for me to do, viz., in the words of the Psalmist, "Pay my vows."

The rooms are just such as I should have built for the purpose so far as arrangement is concerned, and for furnishings not one on whom I have called has said no to my solicitation. On Friday, Oct. 7, 1887, the Young Men's Christian Mission was opened to the young men. On account of the locality, we were careful to admit only those we knew, but there was a good number present.

THE PLANS

are to afford the young men evening enjoyments that will give an inspiration to men—Christian men. The first "familiar talk" of the winter will be by F. D. Sawyer, of Chelsea; subject, "Paper Making." On Thursday evening, Oct. 20, a class in music will be formed, and other classes as they may be called for. The object is to have the young men tell what they want before we take steps to arrange for them. The religious work will begin with a Sunday-school, followed by a short Gospel talk. The motto of the missionary is, "By the grace of God, I am your friend."

We depend more upon the Christian friendship, steady and unfailing, that on gospel meetings, knowing that a gospel meeting is a seal of the "Protestant mission," and is likely to be anathematized by the priest.

I hope that the M. E. churches of the city will help us with their prayers and by personal visits, when convenient. Rooms open every evening, except Sunday, from 7 to 10.

JOHN K. LAWTON.

TEMPERANCE ITEMS.

—Miss Frances E. Willard will preside over the National Convention of the Woman's Christian Temperance Union at Nashville, Tenn., Nov. 16 to 21.

Father Hare, the most celebrated Roman Catholic priest of Dakota, spoke at a prohibition meeting held in the First M. E. Church of Milbank, Dakota, September 7.

—At Wichita, Kan., J. A. Stewart, a clerk in a drug store, was sentenced, Sept. 23, to seventeen years and four months in the county jail, and fined \$20,000, with costs of prosecution, for violation of the prohibition law.

—Notwithstanding the expostulations by the Woman's Christian Temperance Union, the managers of the coming National Military Encampment at Chicago have decided to sell liquors inside of the encampment. Commissioner Schubert, it is said, pays \$10,000 for this privilege, and his main bar under the grand stand, and another small one near the gate, will cost him, including what he pays for the privilege, \$10,000 a day.

The following is taken from the New York *Sur*: "Assemblyman Charles Smith is about to open the most gorgeous drinking saloon in Essex Street. The floor is inlaid with silver dollars, which are cemented in the marble floor in holes bored in alternate slabs—heads and tails up alternately. The handles of the beer pumps are mounted with silver dollars. The place is named 'The Silver Dollar,' and the sign bears a huge counterfeiter of obverse and reverse of the dollar, and the name of the man who has chosen a location near the police court, with a keen eye to the place where the biggest crowd is always to be seen in Essex Street. There are to be seen in the saloon in all about 700 silver dollars."

EDUCATIONAL ITEMS.

—Stephen Girard, Johns Hopkins and Asa Packer have altogether given gifts to education amounting to \$14,000.00.

—Of the seventeen Presidents of the United States eleven were college graduates; of twenty Vice-Presidents ten; of twenty-nine Secretaries of State, nineteen; of forty-one Associate Justices of the United States Supreme Court, thirty.

—Amherst College opens this year with over a hundred in the freshman class. President Seelye has returned from his trip abroad much invigorated.

—Eighty years ago, society in Turkey forced women to learn to read. The Sultan has now started schools for women. See what Christianity is doing. General Lew Wallace, of "Ben Hur" fame, commends the action of the almost Christian man.

—One hundred new students are enrolled this year in Lafayette College, making a total of 276. One of the freshmen is a son of the head of the department of marine engineering in Japan.

—There are graduates of forty-four different colleges in the Columbia Law School.

—Syracuse University has opened for another year with a freshman class of over a hundred students, the largest class in the history of the institution.

The new observatory nearly completed, the beginning of the library building, together with the prospect of the magnificent building to be erected by Mr. Crouse, will give to the University a new air of progress.

—The Ohio law forbidding the maintenance of separate schools for colored children is causing much trouble in certain localities. In a few places the colored schools are retained under the designation of branch schools. At Oxford they were closed, and the colored children flocked to the white schools. There was a protest, and an Indignation meeting was held which demanded the repeal of the law. At Lowell Springs the schools have been closed, and, until the legislature can meet and provide a remedy for the embarrassment of the occasion through a modification of the law.

—Rev. C. G. Martin, of Albany, N. Y., has sailed for Constantinople, having received the appointment of professor of elocution at Robert College.

—President Gilman, of Johns Hopkins, and President Carter, of Williams,

have both declined the presidency of the California State University.

—A new Presbyterian university is shortly to be built in the eastern portion of the city of Los Angeles, Cal. A large gift of lots has been made to the board of trustees, and active work on the building will shortly be commenced.

OBITUARIES.

[All obituaries are now limited to a maximum of **500 lines** each. For every line exceeding this number **25 cents** is charged.]

Rev. OSCAR W. BARROWS was born in Sandown, N. H., in 1847. He was the son of Rev. Freeman Q. and Hannah A. Barrows. He was educated at the seminary of Haverhill, Mass., under the labors of Rev. Charles R. Harding. His preparation for ministerial work was at the seminary at Tilton, N. H., where he preached some while in the pulpit of the regular church. Brother Barrows was sympathetic in his nature, and won many friends in school and on the charges he served. He was married April 30, 1874, to Frances Webster, of Haverhill, Mass. He died on April 15, 1887, at his home in New Haven, Conn., at the age of 40 years.

He was taken sick, July 15, and died Aug. 1, 1887. Consecutively to the last, he spoke words of encouragement to his family and friends, and when death came, he departed in the fullness of Christian faith.

CUTICUBA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

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BIGLOW & MAIN, 76 East 48th St., New York, 81 Randolph Street, CHICAGO.

Mountain Myrrh.

Works like magic in curing Rheumatism; expels all watery acids, gases and humors from the body; giving it a return, the pure, rich, warm blood, and giving the body a more vigorous life. It is compounded from nature's own ingredients, and contains no dangerous substance, or any other injurious ingredient.

It is a Temperature Medicine; makes no Drunks and no Drunkards; and is a powerful Remedy for Rheumatism.

Mountain Myrrh.

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Letters on business should be addressed to **A. S. WEED, Publisher,**
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The Week.

AT HOME.

The Piedmont Exposition at Atlanta was opened on the 10th.

The business section of Amesbury, known as Mechanics' Row, was burned on the 10th; loss \$110,000.

Morton E. Post & Co., bankers of Cheyenne, Wyoming, have liabilities of nearly half a million.

The Boston Chamber of Commerce has petitioned the President to bring about an international maritime conference to adopt measures calculated to secure greater precautions against disasters at sea, and to consider other important topics.

Rev. Royal G. Wilder, editor of the *Missionary Review*, is dead, aged 71 years. He was a native of Vermont and a graduate of Andover, and had spent thirty years in missionary work.

The steam cruiser "Atlanta" successfully defended herself, in Newport harbor, from the sham attack of torpedo boats.

Secretary Fairchild has increased the amount which may be held by a depository bank from half a million to a million dollars, and has increased the percentage of funds which banks may hold upon bonds deposited, thus putting about five millions of the Treasury surplus into circulation in New York city alone.

Judge Manning, late U. S. minister to Mexico, died in New York, on the 11th.

An accident on the Chicago & Atlantic Road, Monday night, at Kounts, Ind., resulted in killing thirty persons and injuring many others. The accident was caused by permitting a fast freight to follow too closely on the heels of a passenger train. Fire added to the horrors of the situation, bursting to death many who might otherwise have escaped with wounds.

Eight female inmates of the Northern Ohio Insane Asylum were suffocated by a fire in the building, on the 12th.

President Garrett of the Baltimore & Ohio Railroad corporation has resigned, and been elected a director. The stock of the road declined \$25 per share last week.

The mystery about the robbery of the Dexter (Mt.) Bank in 1878, and the fate of Cashier Barron has been solved by the confession of one of a gang of six criminals who are said to have robbed the bank and murdered Mr. Barron. Several arrests have been made and the matter is under investigation.

The city of Baltimore loses \$130,000 and Johns Hopkins University \$60,000 by the passing of the Baltimore and Ohio dividend.

Rev. W. F. Davis of this city has been sentenced to pay \$350 in fines and costs for preaching on Boston Common, after repeated refusals to procure a permit.

The old board of the Western Union has been re-elected; profits during the past year, \$4,037,251.

Cashier R. S. Hicks of the Stafford (Ct.) National Bank is a defaulter to the extent of \$159,000. He is under arrest. The bank is ruined.

The Hesen bill has passed both branches of the New Hampshire Legislature.

A "sugar trust" has been organized, which includes nearly all the refineries in the United States.

The capital of the Pullman Palace Car Company has been increased to twenty millions.

The Gloucester schooner, "Thomas L. Farr," which sailed for the Grand Banks in August with fourteen men, is given up for lost.

Eighty cases of yellow fever have been treated in Tampa, Fla., up to the 14th, and there have been twelve deaths.

Rev. Davis Close Comstock, a prominent Congregational clergyman, died in New York at the age of 81 years; and Rev. Dr. N. J. Burton, in Hartford, Conn.

The great Sprague Mill at Baltic, Conn., was burned Friday morning. Loss, \$1,500,000.

Rev. Dr. Lyman Abbott, editor of the *Christian Union*, has been engaged to supply the Plymouth pulpit until a successor to Mr. Beecher is chosen.

The Missouri Grand Lodge of Masons has voted not to admit to membership in the order saloon keepers and liquor dealers.

Remarkable revelations have been made of crime in Massachusetts and Maine committed by the State gang, including the murder of Cashier Barron, and no less than three other murders.

Dr. W. L. Wheeler, of Newport, R. I., a distinguished physician, died Sunday by his own hand.

Rev. T. P. Ryan, a Methodist clergyman in West Virginia, was killed by robbers last week, and on Saturday a lynching party took ample revenge on the murderers.

A rich banker of Chicago named Rawson was shot on Sunday in a church doorway by his stepson to avenge a slander of his mother.

ABROAD.

Sir Charles Tupper, the Canadian minister of finance, has been unseated, because of bribery on the part of his election agents; subsequently he was appointed to represent the Canadian fisheries commission.

Germany, Italy and France have renewed their alliance for five years, Italy reserving the right to remain neutral in case of a Franco-German war.

The Bulgarian elections for the Sobranie resulted in the return of 260 members for the government and forty opposition deputies.

Twenty-two lives were lost on the 9th by the wrecking of the steamer "Spahis," plying between Nice and Marseilles.

The cancer in the throat of the Crown Prince of Germany is said to be growing again very rapidly.

The disestablishment of the church in Wales has been made a plank in the Liberal platform.

One of the most disastrous storms ever known on the southern coast of Mexico occurred on the 8th. The city of Quelto, a town of more than 8,000 inhabitants, was totally destroyed and many lives were lost, and fears are felt that San Bias and Mazatlan have been subsequently destroyed by a tidal wave and hurricane.

A large body of Russians in disguise has effected an entrance into Herat.

The death of Ayoub Khan, the Afghan rebel leader, is announced.

The Chinese government has definitely withdrawn from the Chinese-American bank agreement.

Inspector Brownrigg and five constables have been found guilty of murder by the coroner's jury at Mitchellsiden.

A London dispatch reports the death of Mrs. Craik, better known as the authoress, Dunah Maria Maloch.

The Spanish Government, being informed that the revolt of the natives of Ponape was the result of religious persecution, has ordered that only those convicted of murdering Spaniards be punished, and that the indemnity demanded by America be paid.

Gen. Boulanger has been arrested on charges growing out of the Caffarel scandal.

Lady Brassey, of the yacht "Sunbeam" fame, died last week.

A London clerk has been arrested for forgeries amounting to \$400,000.

Mr. O'Brien addressed a meeting at Woodford, Ireland, on Sunday, and again defied the government to suppress the league.

It is said that many wealthy French Canadians wear decorations purchased at the French war office.

Continued from Page 5.]

and steadily improving. At North Hartland the attendance has largely increased, and the Sabbath-school has been well organized. A weekly prayer-meeting has also been established, with good attendance and interest. Rev. R. L. Bruce, of our church at White River Junction, recently gave an admirable lecture at North Hartland on "The Three Keys to Success," to an attentive and appreciative audience. The Hartland people are hopeful of the future, and are looking for great things.

The revival meetings at Mechanicville, of which mention has been previously made in this column, have been continued since the departure of Evangelist McGaughy by a practical union meeting at the Baptist Church under the leadership of Evangelist King of New York. Several conversions have occurred, and much prayer is being offered for a general awakening. The pastor asks the prayers of the church for the work on his charge.

A very pleasant event occurred at the E. M. parsonage at Springfield, Wednesday, Oct. 5, it being the marriage of Bro. Cooper's second daughter, Emma, to Rev. C. L. Adams, of the Detroit Conference. The parties are all well known. Bro. Cooper is one of the ablest, most honored and useful members of the Vermont Conference. His daughter is a graduate of our Seminary at Montpelier, and of Boston University. For the past two years she has occupied a responsible position as a member of the faculty of Lasell Seminary, Auburndale, Mass. She possesses, in an eminent degree, the graces and accomplishments of heart and mind which will fit her for the duties and responsibilities of the itinerant life. Bro. Adams comes to good and occupies a position as a member of the faculty of the Montpelier Seminary, Dartmouth College, and the Theological Department of Boston University. During his entire school life he ranked at nearly the head of his classes, and has a superior preparation for the work before him. For one year he preached at Thetford and North Thetford in this Conference, where he won his way to the hearts of the people, and did much good. He also did good service in pulpit work when he was at the Theological Seminary, and received an urgent invitation to remain in the New England Conference. The wedding was a quiet one, only the intimate family friends being present. The ceremony was performed by the bride's father. The presents were numerous, costly and useful, making a good outfit for the young couple. They took the train the same day for West Branch, Michigan, to which Bro. Adams was appointed at the recent session of the Detroit Conference, having obtained a transfer from the Vermont Conference. The best wishes of their numerous friends will go with Bro. and Sister Adams to their new home.

The finest assortment of rich Center and Library Tables carried in this country can be found at Paine's Furniture Co., Boston.

The general introduction of these popular pianos into colleges and educational institutions is substantial evidence of their real worth. The New England Conservatory of Music in Boston have bought one hundred during the last five years, all of which are now in use at that institution. Over seventy other colleges and schools have purchased Ivers & Pond Pianos. Only most thoroughly made pianos can stand excessive use of school wear. These do. Sold at lowest prices consistent with best quality.

A hotel where the traveler can regulate his expenses to the size of his pocket-book and at

the same time have every comfort and convenience, deserves to be patronized. At the Grand Union Hotel, opposite the Grand Central Depot, New York, handsome rooms can be obtained for \$1 per day and upwards. The Restaurant is excellent and the prices are moderate. The hotel is first-class in every respect.

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SIXTEENTH TRIENNIAL EXHIBITION.

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NOW OPEN.

Admission - 25 Cents.

Afternoon and Evening Concerts,

BALDWIN'S CADET BAND

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OUR IMPORTATIONS

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ARE NOW

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CHAS. A. SMITH & CO.

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FUR ORDERS.

Those intending to order Seal
Sacs or other Furs this fall, or
beginning Fall, should take advantage

of placing their orders early, before the
rush of business comes on. Seals to be
re-dyed should be sent to us very
soon.

JOS. A. JACKSON, Hatter and Furrier

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390 Funny Selections, Scrap Pictures, etc., and nice

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All Traveling Expenses Included.

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